

# CHURCH AND STATE

## A MONTHLY REVIEW



VOL. 7, NO. 11

DECEMBER, 1954

### **First-hand Reports on Kentucky, Pittsburgh Cases to Be Heard at 7th POAU Conference**

"Field reports from the Front Line of Religious Liberty" will be made by eye-witness observers to audiences attending daytime sessions of POAU's Seventh National Conference on Church and State, Thursday, January 20, 1955, in Washington, D. C. These sessions and the luncheon which will be addressed by the Rev. Dr. Stanley I. Stuber of New York, will provide the background for the climactic event of the Conference, the mass meeting in Constitution Hall at which the Rev. Dr. Harold John Ockenga, minister of Boston's historic Park Street Church, will be the principal speaker.

On Wednesday evening, January 19, Leo Pfeffer, assistant director of the Commission on Law and Social Action of the American Jewish Congress and author of *Church, State, and Freedom*, will be the speaker at the seventh annual POAU banquet. His subject will be, "The Church as an Instrument of National Policy." POAU President Edwin McNeill Poteat will serve as toastmaster.

The "front-line" reports on Thursday will be given by Dr. Harold E. Fey, executive editor of *The Christian Century*, who will tell the story of the Bradfordsville, Kentucky, school "strike"; the Rev. Dr. Frederick Curtis Fowler of Pittsburgh, who will discuss the recent Allegheny County court decision (now under appeal by county, state and Roman Catholic officials) banning public tax support of sectarian child care institutions (*Church and State*, September and November); and Dr. William A. Cook, former schools superintendent of North College Hill, Ohio, who will review the now-historic struggle for control of that school system which took place over a period of nearly a decade, ending a few years ago. POAU board members Louie D. Newton, Frank H. Yost, Clyde W. Taylor and Ellis H. Dana will play leading parts in the daytime sessions. Executive Director Glenn L. Archer will give a talk, illustrated with color slides which he photographed himself,

on his tour of last summer "Behind the Purple Curtain" in Europe.

POAU citations for distinguished work in the field of church-state relations will be presented by the Rev. Dr. Edward B. Willingham, pastor of the National Baptist Memorial Church.

See page 7 for program details.

### **Magazine Reports School Case Casts Long Shadow**

"ALL FIVE HUNDRED people in this village (Bradfordsville) are on strike." So began an article by Harold E. Fey appearing in the November 3 issue of *The Christian Century* under the title, "A Kentucky Village Casts a Long Shadow."

"Peacefully but with unshakable determination," the opening paragraph continued, "they have drawn their own 38th parallel and are defending it against all comers. . . ."

*Church and State's* previous accounts of the Bradfordsville situation (February, 1953 and October and November, 1954), together with the *Christian Century* article (reprints of which will be distributed by POAU), give a comprehensive picture of the struggle. Not only Bradfordsville, but many other embattled communities in the United States need help. POAU has rendered aid wherever possible, *but much more needs to be done. YOU can help by sending a contribution today to POAU national headquarters, 1633 Massachusetts Avenue, N. W., Washington 6, D. C.*



Ring in the New!



As POAU completes its sixth year of struggle for a more perfect realization of religious liberty in America, *Church and State*, on behalf of the POAU board and staff, extends warmest season's greetings to the many thousands of members and co-workers who have contributed to the cause.

1954, no less than previous years, has presented us with innumerable challenges. We have strived to meet them all, to the utmost of our capacities and resources. For 1955, we must prepare to meet new challenges as well as catch up with some old ones. The first step is to make POAU's forthcoming Seventh National Conference on Church and State (see story on this page, and program on page 7) the most memorable event of its kind ever held! We hope you will be with us, in flesh and in spirit, at the Constitution Hall mass meeting on January 20.

### **'Church and State' Features Reprinted**

Reprints of *State School Laws and Standards—A POAU Survey* (originally published in the September *Church and State*) and of *Church-State Relations: A POAU Bibliography* (originally published in October and November) are now available. While the supplies last, single copies of each may be obtained free. Also available is *A LESSON FORGOTTEN: The North College Hill Story*, a two-color pamphlet by Dr. William A. Cook (former schools superintendent at North College Hill, O.) and *STRUGGLING FOR LIBERTY: The Baptist Role*, a two-color pamphlet by Dr. Edward B. Willingham.

## Post Office Declines To Issue YWCA Stamp

The 100th anniversary of the founding of the Young Women's Christian Association in the United States—to be celebrated on January 11, 1955—will not be honored by issuance of a special U. S. postage stamp, as proposed in a Congressional bill. A Post Office Department spokesman said that requests for issuance of Jewish tercentenary and Roman Catholic Marian Year stamps have also been rejected, in keeping with a policy decision of the department not to single out any religious organization for special honor. This was the policy advocated by POAU in a letter of February 1 to Postmaster General Arthur E. Summerfield (*Church and State*, March, 1954).

The department's statement was occasioned by the recent introduction of S. 1769, a bill by Senator Frank Carlson of Kansas, chairman of the Senate Post Office and Civil Service Committee. Senator Carlson took the position that since commemorative stamps have been issued for the Boy Scouts, Girl Scouts, 4-H Clubs, Future Farmers and similar groups, it would also be appropriate to honor the non-denominational work of the YWCA. His bill, like other measures of the same kind, was forwarded to the Postmaster General for consideration. Under current procedure, Congress itself does not act upon them.

The Post Office Department spokesman, in making the statement, seemed to feel a need for "explaining" what ordinary citizens might take to be inconsistencies in past practice by the department. The Jewish Tercentenary stamp was rejected, he said, because the celebration ceremonies allude to the founding 300 years ago of a specific synagogue in New York City, and not because the Jews are a religious group. He continued:

"The Pilgrims, Huguenots and the first settlers of Maryland, all of whom have been honored on U. S. postage, were also religious groups. But the observances in those instances were civic rather than religious in character and were based on the fact that they were pioneer settlers, not on the fact that they were a religious group."

The 1952 Gutenberg Bible stamp and the new 3-cent and 8-cent stamps with the "In God We Trust" motto should not be taken as a precedent for the issuance of stamps with a religious theme, he declared, explaining:

"The Gutenberg stamp was in honor of the 500th anniversary of the

printing industry. It just happened that the first book printed was the Bible. Had it been any other book, the subject of the stamp would have been different.

"The motto, 'In God We Trust,' has appeared on many coins and it is not an innovation, therefore, to have it on postage. It is a national slogan to which all religious groups subscribe."

The official urged religious groups to acquaint themselves with this policy of the Post Office Department and the reasons for it so that the department might be spared the unpleasant task of saying no to scores of earnest requests. "There are many requests we would really like to honor, but we feel this policy is best in the long run," he observed.

## Peron Locks Horns With Clerical Foes

"Imperialism in cassocks" and similar epithets are being hurled these days by leaders of the Peron administration in Argentina against certain "enemies of the Government" within the Roman Catholic hierarchy. This marks a change in the church-state atmosphere, for Dictator Juan D. Peron has in the past enjoyed key support from Cardinal Copello of Buenos Aires and such priests as Father Virgilio Filippo, Peronist member of the Chamber of Deputies ("Church and State Newsletter," March, 1949, April, 1950 and May, 1951).

In recent speeches, Peron has promised punitive action against priests engaging in "illicit" anti-government activities, assailed by name three native bishops and two Italian priests and warned that he did not look with favor on the formation of labor organizations along religious lines. He said he did not blame the Church, but that the principal culprits were Bishops Nicolas Fasolino of Santa Fe, Fermin LaFitte of Cordoba and Froilan Ferreira Reinafe of Larioje, and the Italian clergymen, the Rev. Tranquilo Filatello and a Father Portacavalli. Echoing Peron's charges was the General Confederation of Labor and the newspaper "Critica," which added the name of Antonio Cardinal Caggiano of Rosario to the list of accused.

Later, Peron closeted himself with Dr. Marlo Zanin, papal nuncio to Argentina, to discuss the complaints. At the same time, the dictator's public attacks brought quick results in the form of a telegram from Msgr. LaFitte protesting his "loyalty," the ouster from the General Confederation of Roman Catholic labor officials in Cordoba, the firing of the Rev. Manuel Andreatta from his professorship of religion at Cordoba's Commercial High School, and the sudden departure of Bishop Fassolino on a trip to Rome.

## Italy Recognizes Sect, Grants Tax Exemption

Government "permission" to hold public services, make collections of money and perform legally binding marriage ceremonies has been granted to the branches of the Pentecostal movement (affiliated with the Assemblies of God at Springfield, Mo.) in Italy. The action, taken by the Ministry of the Interior upon order of the Council of State, gave "juridical recognition" to the Protestant group and as a consequence freed the churches affected from all taxes on their places of worship.

This development, while representing an encouraging step forward, does not mean that "religious liberty" now reigns in Italy, as some American newspapers have mistakenly asserted. It remains true that no one can worship freely in Italy except by governmental sufferance, nor does any non-Catholic church have the same status as the Roman Catholic. As POAU pointed out two years ago after a ban on Church of Christ services had been lifted (*Church and State*, October, 1952): "The ban has been lifted—at least for the moment—but the power to ban remains, and the basic question is, therefore, still unresolved. If, in any country, it is necessary to go to the police for 'permission' to worship publicly, then it is also necessary for free men to cry out against the unjust system which exists." It also remains true that "the religious liberty provisions of the 1948 constitution cannot be enforced unless the Lateran Treaty and Concordat of 1929 are abrogated." (*Church and State*, March, 1954).

(Continued on next page)

### Church and State

Published Monthly (except August) by  
Protestants and Other Americans United for  
Separation of Church and State  
1632 Mass. Ave., N. W., Washington 6, D. C.  
Minimum Annual POAU Membership \$3.00,  
\$2.00 of which is for Annual Subscription  
to *Church and State*

Entered as Second-Class Matter at the Post  
Office at Washington, D. C.

<b>President</b>	<b>Vice-Presidents</b>
Edwin McNeill Potest	G. Bromley Oxnam
<b>Treasurer</b>	John A. Mackay
E. H. DeGroot, Jr.	Charles C. Morrison

**Recording Secretary**  
J. M. Dawson

<b>Executive Director</b>	<b>Dir. of Organization</b>
Glenn L. Archer	John C. Mayne

**Dir. of Press Relations**  
Stanley Lichtenstein

**Executive Committee**  
The Officers, with

Louie D. Newton, Chairman; Miss Charl Ormond Williams, Frank H. Yost, Clyde W. Taylor, Harold C. Fitz, Ellis H. Dana, C. Stanley Lowell

**Editor**  
Glenn L. Archer

**Managing Editor**  
Stanley Lichtenstein  
**Associate Editor**  
John C. Mayne

CHURCH AND STATE



## NEWS From Far and Near

◆ POAU's mail indicates that some members of the reading public have come to think of Francis Cardinal Spellman as an official of the United States Government, because of his title, "military vicar of the United States." This is purely a church title, and to the extent that U. S. armed forces occasions are marked by excessive ceremonial appearances of the cardinal, the illusion of his government status is strengthened.

◆ Sterilization of women whose lives might be lost through pregnancy has been approved by the French Academy of Medicine. Anticipating opposition from the Roman Catholic Church, Prof. Pierre Lantuejoul of the Academy observed that the doctrinal objection to "killing a human soul" could not be applied to sterilization, as it can to abortion. . . . Development of a pill said to be effective for purposes of birth control is reported in the November issue of "International Medical Abstracts and Review." This discovery has resulted from research carried on in India, where overpopulation is a pressing problem made even more difficult by opposition in some religious circles to birth control.

◆ Lay employees of charitable, educational, scientific and religious organizations in the District of Columbia will become eligible for unemployment compensation coverage beginning in 1955. Employers may elect to cover workers, and the program is effectuated by annual payment of 2.7 per cent of the payroll to the District Unemployment Compensation Board. Coverage starts at the beginning of yearly quarters.

◆ Montreal police were kept busy all day on November 1 handing out summonses to some 300 business concerns which stayed open on the Roman Catholic All Saints Day in spite of a recent court decision upholding the constitutionality of a city ordinance making the day a legal holiday. . . . In the same city, the Presbyterian Church has urged congregations to show the film, "Martin Luther," to interdenominational audiences. The Quebec Board of Cinema Censors has banned it for public exhibition ("Church and State," February, 1954).

◆ Although New York City has a critical need for 100 new probation officers, the recruitment campaign is handicapped by a city law which requires "that the probation officer must be of the same religious faith as the person on probation," Dean Kenneth D. Johnson of the New York School of Social Work said at the twelfth annual board meeting of the Federation of Protestant Welfare Agencies. He also noted that selection of staff by religious preference affected the placement of students graduating from his school in 35 to 40 per cent of the cases. . . . The meeting was told that recent population changes have brought about a decline in the proportion of Protestant and Jewish residents, the figures now being 20 per cent Protestant, 30 per cent Jewish and 50 per cent Roman Catholic.

◆ Eight of the nine bishops of Norway's State Lutheran Church are opposing a government-sponsored bill to waive, "in special circumstances," a legal requirement that all public school civil servants must be Lutherans. Only Bishop Kristian Schjelderup of Hamar supports the proposal, the effect of which would be limited to secondary school headmasters and teachers' college directors. Bishop Johannes Smemo of Oslo, primate of the country, and two other bishops said jointly that "any alteration of the law would weaken the Christian character of our schools." The other five bishops approved relaxation of the law with regard to secondary school headmasters but not for teachers' college directors. On the other hand, non-Lutheran churches and secular publications have been calling for far more decisive liberalization of the law. Among them is August Lange, brother of Foreign Minister Hallvard Lange, who is acting director of a teachers' training institute although he is not a church member. Some religious leaders have demanded his resignation.

## Italy Recognizes Sect

(Continued from page 2)

The Council of State, which is Italy's highest appellate court for the review of administrative acts, decided that the Interior Ministry must honor the Assemblies of God application (dating from June, 1948) in accordance with the constitutional provisions for religious liberty. Although the Council did not say so, it was in effect ordering the government to disregard the Lateran Treaty and Concordat, which are dedicated to the proposition that "the Roman Catholic and Apostolic Religion is the sole religion of the State." It isn't possible to honor both the constitution and the church-state agreements at the same time.

Premier Mario Scelba, who is also Minister of the Interior (he had occupied the post before becoming premier, and has since retained it in his own government) was indirectly criticized by the Council in its decision. The Interior Ministry, ruled the Council, "did not do what it should have done according to law" and had sought to discriminate against the Assemblies of God by "simple inactivity" on the group's application. This, however, should not have been surprising to anyone, since Premier and Minister Scelba is the successor to the late Alcide de Gasperi as head of the Christian Democratic (Roman Catholic) Party.

Giacomo Rosapepe is the attorney who successfully appealed the case to the Council. He hailed the decision as significant not only for the group of churches immediately affected (said to number 600 houses of worship, mostly in southern Italy), but also for other harassed groups.

So ends at least one phase of the struggle which the Assemblies of God began in 1935 after the Fascist government had ordered their dissolution as contrary to "social order" and dangerous to the "integrity of the race." Such action came naturally to a totalitarian regime which had an agreement with a totalitarian church. Post-war Italy is still trying, fitfully, to escape the dilemma imposed by the monstrous church-state relationship which is still legally in effect even though it conflicts with the constitution. The very fact that the Interior Ministry has jurisdiction over "non-Catholic cults" is itself a reflection of the anomalous situation. In a truly free society, no government agency has power to supervise religious bodies.

## Priest Hails McCarthy As Religious Martyr

Senators who favor censure of Senator Joseph R. McCarthy are backed by a five million dollar fund collected "to kick Joe out of the Senate . . . solely because of his Catholic ideals," the former chief chaplain of the First Army told a Catholic War Veterans communion breakfast in New York City on November 7. Speaking just one day before the opening of a special Senate session on the McCarthy censure move, Msgr. Edward R. Martin, introduced to the audience as the official representative of Cardinal Spellman, declared that if the Cardinal had been present he would have urged the veterans to continue furthering "the message of the Catholic Church by patience, fortitude and courage—the same kind of courage that McCarthy has." He continued:

"Joe is a really sincere Catholic. I personally know that over \$5,000,000 has been pooled to kick Joe out of the Senate, and that's only a small portion of what is pouring into Washington. The reason is solely because of his Catholic ideals."

Msgr. Martin declined to elaborate, and later Cardinal Spellman's Chancery office disassociated itself—at least by implication—from the ex-chaplain's remarks when a spokesman said that representatives of Cardinal Spellman at communion breakfasts had the "sole responsibility of conveying the greetings and blessings of the Cardinal—and nothing else." Before Senator McCarthy's current troubles arose, however, Cardinal Spellman took few pains to conceal his admiration for the Wisconsin senator. In Brussels, Belgium, a year ago the prelate had warned European critics of McCarthy that Americans held the senator's "anti-Communist" efforts in high esteem, and last April at a police department Holy Name Society communion breakfast Cardinal Spellman again spoke glowingly of McCarthy's "anti-Communism" in the presence of the senator.

McCarthy himself, asked by the Associated Press to comment on Msgr. Martin's remarks, said that some organizations had raised "a vast amount of money to hamper my work," but added: "I don't think that religion enters into it." He explained that he thought that his "anti-Communism" would have given rise to attacks upon him no matter what his religious beliefs.

A day later, three officials of Freedom House—among whom was a Ro-

man Catholic priest—replied sharply to Msgr. Martin's statement, saying: "We have every reason to believe there is no foundation of fact in the charges by Msgr. Martin unless and until he makes available documentary proof of his allegations." Signers of Freedom House's reply were Whitney North Seymour, chairman of the board; Dr. Harry D. Gideonse, president; and the Rev. George B. Ford, pastor of Corpus Christi Roman Catholic Church and a vice-president of Freedom House. Their statement observed that the reference to a pool of \$5,000,000 was "on the face of it a figment of the imagination of those who persuaded him to make the charge which under normal circumstances would be unworthy of attention." They continued:

"What makes this fairy tale significant is that the good monsignor has endeavored to persuade American citizens that the reason for this so-called anti-McCarthy fund 'is solely because of his Catholic ideals,' a view which is not shared by Senator McCarthy himself.

"We resent this statement because it can only lead to the spread of bigotry and intolerance. It bears false witness and breeds disunity at a time when all Americans, no matter what their religious faith, must be united in support of freedom. . . ."

Msgr. Martin is currently pastor of St. Angela Merici Roman Catholic Church in the Bronx.

After debate on the Senate censure resolution had begun, Senator McCarthy was presented on November 9 with a silver plaque from the Connecticut Volunteers, with the Rev. Delmar Markel, pastor of St. George's Episcopal Church, Bridgeport, making the presentation.

Later, additional comments on Senator McCarthy's "religion" came thick and fast. Seven Colgate University faculty members sent telegrams to Msgr. Martin and Cardinal Spellman. To the latter they said: "We would like to hear from you—Father Martin's superior—that the statements attributed to him do not represent the views of the responsible leaders of the Catholic Church in America.

"Do you really want the American people to believe that the Catholic Church identifies the widespread concern over preservation of the Bill of Rights with opposition to Catholic ideals?"

The telegram to Msgr. Martin declared that he owed it "to all Americans—Catholics, Protestants and Jews—to explain why the movement

against the excesses of Senator McCarthy . . . involves an attack on Catholic ideals." "You have the obligation," the educators added, "to make public the information you have on the \$5,000,000 pool. How was it raised? How is it being used?" Neither Cardinal Spellman nor Msgr. Martin made any public reply to the telegrams.

Edward Butler of Bridgeport, Conn., a member of the Catholic War Veterans, wrote in a letter published in *The New York Times* of November 11 that the organization did not "support the personal ambition of Senator Joseph R. McCarthy or any other elected official . . ." and added that the "irreconcilable" enmity of Roman Catholics to Communism does not mean support of "all political philosophies or all isms which hate communism. Hatred alone is not enough. It can never be the standard of a Christian organization."

A pro-McCarthy rally in Constitution Hall, Washington, D. C., on November 11 was presided over by Rabbi Benjamin Schultz of the American Jewish League Against Communism, with the invocation given by the Rev. Kenneth Woodring, pastor of Calvary Memorial Church, Hyattsville, Md., and the benediction by the Rev. Edward J. Carney, Order of St. Augustine, past national chaplain of the American Legion.

Another letter was published in *The New York Times* of November 15 signed by the Rev. Bert G. Marino, a Roman Catholic priest, and calling McCarthy "ruthless" and the cause of "nothing but dissension and hatred in our beloved country."

Roman Catholic Archbishop Richard J. Cushing of Boston, speaking informally at a banquet marking the opening of the Venerini Sisters' Day Nursery, remarked: "I don't care who is for or against McCarthy, but if McCarthy is the answer to Communism I am for him!" According to Religious News Service, the archbishop had made a similar statement previously "in a Washington press interview."

## English Churchmen Want More Say in Own Affairs

Church of England officials have demanded that power to advise the Queen on appointments of Bishops and Deans should be taken from the Prime Minister and given to ecclesiastical members of the Queen's Privy Council.



## Hierarchy's 'No' Kills Jersey Medical School

A proposed \$25,000,000 bond issue for a state medical-dental school in New Jersey was defeated in the November elections after three Roman Catholic newspapers attacked the plan, which had been favored by medical, dental and health authorities. Priests officiating at masses on the Sunday before the election carried on the attack from the pulpit. They drew their ammunition from *The Advocate*, organ of the Newark archdiocese; *The Catholic Star-Herald*, of the Camden diocese; and *The Monitor*, of the Trenton diocese.

*The Advocate*, setting the pace for the others, ran a two-column front-page editorial headed, "Vote 'No' on Medical School Referendum," which on the one hand warned of burdensome taxation if the state project were launched and on the other sang the praises of Seton Hall University, a Roman Catholic institution which recently made an agreement to take over the Jersey City Medical Center (*Church and State*, April, June, July and September). The archdiocesan paper argued that the state project would cost more than \$25,000,000 eventually, whereas Seton Hall facilities "will cost the state absolutely nothing"; that a second medical-dental school would be a "luxury" at a time when public schools and reservoirs are urgently needed; and that the state proposal was too "vague" with regard to location and facilities to warrant serious consideration now.

This brought from Dr. Elton W. Lance, president of the State Medical Society, the comment: "We do not oppose Seton Hall's school; the society wants a medical school under state control, and, personally, I feel there is room for two." Governor Robert B. Meyner maintained that a state institution was badly needed to improve medical care standards, relieve the shortage of internes and resident doctors in state hospitals and provide opportunities for New Jersey students to attend their own state school.

The *Bergen Evening Record*, while characterizing church opposition as based on fear of a state-operated "rival" to Seton Hall, went on to agree partly with *The Advocate's* criticism of the manner in which the state plan had been presented. "Public enlightenment on the college was a tardy and botched job," the *Record* observed, but concluded:

"The conviction remains that New Jersey will one day have such a school. It is a necessity, and it need not prej-

udice or interfere with the program at Medical Center. But if the people of the State are asked again to authorize it, some one had better get around first to explaining what it is about."

In Jersey City the Rev. Edward F. Dobihal, Jr., chairman of the Citizens Fact Finding Committee, reiterated the group's position in favor of a state-sponsored school which might or might not be located at the Medical Center site, and emphasized their belief that neither Seton Hall University nor any other sectarian institution should be in control of such a project.

## Swedish Government May Cut Number of Clergymen

How many clergymen should the Lutheran Church have? In the United States, under its system of separation of church and state, that question is decided by church leaders; in Sweden, where the Lutheran Church is favored with the designation of "State Church," that question is decided by the government.

Archbishop Yngve Brilioth of Uppsala, primate of the Lutheran Church of Sweden, was called in recently by the Minister of Education and Ecclesiastical Affairs, Ivan Persson, and was told that Persson and the Finance Minister, Per Edvin Skoeld, had discussed the desirability of increasing the size of rectorial districts in the Swedish State Church, thereby reducing the number of state clergymen.

Archbishop Brilioth said later at a press conference that any such change would be "a sad and serious thing." Under the Swedish system, however, the government, if it is determined to make such a change, has the power to do so in spite of the Archbishop's opposition.

Finance Minister Skoeld argues that if each rectorial district embraced a population of 45,000 the number of clergymen could be cut by 200, resulting in a saving to the state of about 4,000,000 kronor (about \$774,000). He favors making the reduction and applying the savings to the government's social service program. There has been no change in rectorial district lines since 1910. If the Skoeld proposal is presented and approved in the 1955 parliament, it could not take effect before 1959.

Interviewed by Religious News Service, Minister Persson said that "various suggestions have been made which in any case would have to be

ratified by Parliament." He described as "completely erroneous" a rumor that the 1955 state budget for the Lutheran Church would be slashed in half if the Riksdag (Parliament) accepted the Skoeld proposal. He added that if a reduction of 200 pastorates were made the budget reduction would be less than three per cent of the total annual church expenditure of 150,000,000 kronor (\$29,025,000). Persson maintained that this would not involve any curtailment of church services, which, he said, "would remain the same for, according to Swedish law, one service must as a rule be held in every State church in the country once a week."

The 1953 Church Assembly accepted a royal commission recommendation that the population of new rectorial districts should not exceed 30,000, but the general clerical body (2,600 ministers) say that as civil servants of the state their ministerial duties would be seriously hampered if the figure is not held to 20,000. They pointed out that the state requires them to be annual census takers and official registrars of all births, deaths, marriages, divorces and address and employment changes.

Another illustration of state authority over the church in Sweden is to be found in the case of Dick Helander, former bishop of Strangnas, who was ousted from his post by a state court last February for alleged misconduct during his 1952 campaign for election to the bishopric. The Swedish Supreme Court has just upheld his ouster. By contrast, the election or appointment of a bishop in the United States is considered an affair of the church, not an affair of state, and any disciplinary action would be taken by the church and not by the government.

## 'Silent' Churches Exist Under Kremlin, Vatican

"The Church of Silence"—a phrase used by Roman Catholic prelates to denote the condition of their churches under the iron rule of Communist regimes—would more aptly describe the condition of non-Catholic churches in Catholic countries. In Spain, for instance, silence is literally imposed on religions other than the "established" one. An October 7 Reuters dispatch from Madrid reported:

"Last night policemen visited the synagogue and requested that during today's [Day of Atonement] ceremony worshipers keep their voices  
(Continued on next page)

# Franco Prevails Upon Pope To Curb 2 Hostile Clerics

In spite of appearances, life is no bed of roses for officials of the Roman Catholic Church in "Catholic" Spain, as is demonstrated by two recent news stories of great significance. Both concern the falling from grace of long-honored prelates—one a hide-bound "reactionary" and the other a "liberal," but sharing the same fate because each had dared to criticize the government of Generalissimo Francisco Franco, who has an agreement ("concordat") with the Pope. The two unfortunates are Pedro Cardinal Segura y Saenz, archbishop of Seville, and the Rev. Jesus Iribarren, recently relieved of his position as editor-in-chief of the church magazine, *Ecclesia*.

Cardinal Segura, according to a November 6 dispatch by *New York Times* Madrid correspondent Camille M. Cianfarra, "was reported today to have been placed by the Vatican in a position designed to lead to his retirement from active administration of the Diocese of Seville."

"The development was described by well-informed ecclesiastical circles here as a result of the appointment on Nov. 2 of Jose Maria Bueno y Monreal, Roman Catholic Bishop of Victoria, northern Spain, as titular Archbishop of Antioch and Coadjutor, with right of succession, to Cardinal Segura, who is Archbishop of Seville."

"A Bishop Coadjutor usually is appointed when the head of the diocese is physically or intellectually incapacitated to perform the administrative duties of his see. Cardinal Segura, who will be 74 years old next month, has been ailing for some years, but he felt strong enough to fly last week to Rome, where he attended ceremonies for the proclamation of the Queenship of the Virgin Mary by Pope Pius XII."

Under the circumstances, however, it is clear that "ceremonies" were not uppermost in Cardinal Segura's mind. As the *Times* story indicates, he had "received word 'from friends in Rome' that the pope had signed an apostolic letter appointing the Coadjutor after negotiations that were so secret as to be unknown even to high members of the episcopacy in Spain." But the Cardinal was too late—after landing in Rome on October 29 "he learned that the Vatican had dispatched the apostolic letter to Madrid by plane." He was already on the way out, his fate having been sealed—in correspondent Cianfarra's words—"during secret negotiations between the Vatican and Generalissimo Francisco Franco that were reported to have been conducted through the Papal

Nuncio to Madrid, Msgr. Ildebrando Antoniutti."

Segura's downfall was a matter of politics, not doctrine. The Vatican had never rebuked him for his frequent tirades against the Protestant "menace" and his frank attacks on "freedom of religion." Indeed, the Vatican last year endorsed as "unexceptionable" an address by Cardinal Ottaviani in Rome which echoed Cardinal Segura's views and by implication rebuked "liberal" Roman Catholic churchmen in America (*Church and State*, September, 1953). But Segura had been indiscreet enough to charge Dictator Franco with indifference to the Protestant "menace"—and Dictator Franco had an agreement with the Pope which was supposed to protect him from such assaults. (See *Unholy Alliance*, POAU pamphlet embodying the full text of the 1953 concordat.)

## Press Issue

For his part, Father Iribarren had levelled criticism at the Franco regime on the ground that in one respect at least it had been too stringent rather than not stringent enough. Writing in *Ecclesia* last May, the editor-priest had called for more "freedom of the press," and quoted a statement of Enrique Cardinal Pla y Deniel, primate of Spain, urging enactment of a press law which would "steer a middle course between journalistic licentiousness and censorship." Now, the bishops and Cardinal Pla y Deniel himself have ousted Father Iribarren from his editor's post, and it has just been revealed that he had been "suspended" in July. His superiors give the technical reason that he had failed to submit the article on press censorship to Cardinal Pla y Deniel before its publication. In point of fact, however, the dismissal of Father Iribarren was carried out under pressure from Spanish Information and Propaganda Minister Gabriel Arias Salgado, who called on Cardinal Pla y Deniel at the latter's Toledo residence and demanded the editor's scalp. Theoretically, *Ecclesia* has been the only publication exempt

from Spanish governmental censorship, but the Iribarren case proves that it is really not "free" or uncensored. When the Iribarren editorial was published, the June issue of *Church and State* made a comment which bears repetition now:

"... *Ecclesia's* blast against government censorship reveals itself to be a part of the struggle for dominance between the two parties to Spain's unnatural church-state union. The question is, 'Who shall do the censoring?', not 'Shall there be censorship?' The Church wishes censorship to be entirely within its own hands, with the government a mere ratifier and enforcer of the ecclesiastical bans. The Franco government, like all totalitarian governments, wishes to exercise this power itself."

As of this writing, it appears that Franco is getting his wish.

## 'Silent' Churches

(Continued from page 5)

low so that the ceremonies would not be audible in the street outside."

Earlier, the Spanish Government had forbidden Madrid Jews to hold Rosh Hashonah (New Year) services in a public room of the Castellana Hilton Hotel, thus making impossible the attendance of many non-Spaniards who could not be accommodated in the city's tiny basement synagogue.

"All believers in the sacred right of all religious groups to worship according to their own lights will deplore this action of the Madrid police," declared the Rev. Donald B. Cloward of the American Baptist Convention's council on Christian social progress as he heard the news in New York. He commended the United States Embassy in Madrid for seeking—though unsuccessfully—to influence the Spanish Government to lift the ban.

The same recognition that the issue is much larger than the particular religious group immediately affected by the police action was shown by leaders of the American Jewish Congress in statements which they made to Secretary of State John Foster Dulles. In a telegram of October 5, Dr. Israel Goldstein, president of the organization, pointed out that the "American Government has frequently and recently expressed protest on infringements on the right of worship in various totalitarian countries," and suggested that "treaties recently entered into between the United States and Spain" made it "all the more proper" for the United States to protest.



# Register Now for the SEVENTH NATIONAL CONFERENCE on Church and State

THURSDAY, JANUARY 20, 1955

Constitution Hall

Washington, D. C.

HEAR HAROLD J. OCKENGA and GLENN L. ARCHER

Singing led by radio artist Fague Springmann

at the GREAT PUBLIC MASS MEETING in Constitution Hall, 8 P.M.



Dr. Harold J. Ockenga  
Minister of historic  
Park Street Church  
in Boston, Mass.

## DAYTIME PROGRAM

Thursday, January 20

At Mt. Vernon Place Methodist Church  
9th and Massachusetts Ave., N.W.

DR. LOUIE D. NEWTON, *Presiding*

9:30 A.M. Registration and Call to Order.  
Invocation and Welcome.

10:00 A.M. Keynote address: Dr. Frank H.  
Yost.

10:30 A.M. "Field Reports from the Front  
Line"

Dr. William A. Cook, Cincinnati, Ohio.

Dr. Harold E. Fey, Executive Editor, *Chris-  
tian Century*, Chicago, Illinois.

Dr. Frederick C. Fowler, Pittsburgh, Penna.

12:30 P.M. Popular Luncheon.

(Please reserve)

Dr. Clyde W. Taylor, *Presiding*.

Dr. Stanley I. Stuber, *speaker*.

"The Situation of Protestants in Spain."

2:00 P.M. Dr. Ellis H. Dana, *Presiding*.

Question-and-answer discussion of issues by  
leading authorities.

3:30 P.M. Executive Director Glenn L.  
Archer.

"What I Saw Behind the Purple Curtain."

Illustrated by slides.



Dr. Stanley I. Stuber  
Thursday luncheon speaker.  
Author of "Primer on Ca-  
tholicism for Protestants."

## EVENING MASS MEETING

Thursday, January 20, 8 P.M.

in

Constitution Hall, 18th & C Streets, N.W.

DR. EDWIN MCNEILL POTEAT, *Presiding*

Organ Recital—7:30 P.M.

7:55 Processional of all participants, POAU  
Board and Council, and the Clergy.

8:00 Invocation

Solo: Fague Springmann

Address—Dr. Harold J. Ockenga

Offering

Address—Dr. Glenn L. Archer

"Report to the People"

Benediction.

(The Mass Meeting is free and open to  
the public. All balcony seats are free to  
early-comers. Boxes and main floor section  
reserved for Advance Registrants and  
Sponsors. See blank below.)



Dr. Leo Pfeffer  
Author of "Church, State  
and Freedom."

------(Tear off and return to POAU today)-----

## Registration and Reservation Blank for Seventh National Conference

Mail to POAU, 1633 Massachusetts Ave.,  
N.W., Washington 6, D. C.

Sirs: I will attend the 7th Conference and  
wish to register as indicated. (x).

Name \_\_\_\_\_  
(Mr., Mrs., Miss, Rev.)

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Organization represented \_\_\_\_\_

I am enclosing \$\_\_\_\_\_ to cover items  
checked (x) above. (Make all checks payable  
to POAU.)

(\_\_\_\_) I will distribute advertising flyers like  
this. How many? \_\_\_\_\_

(\_\_\_\_) Please Register me. \$1. (2 reserved sec-  
tion tickets for mass meeting, session  
badge and advance program sent to  
Registrants.)

(\_\_\_\_) Reservations: Wednesday Banquet, 6:30.  
Tickets \$1.75. How many? \_\_\_\_\_  
Thursday Noon Luncheon. Tickets \$1.50.  
How many? \_\_\_\_\_

(\_\_\_\_) Sponsor: I will help sponsor Conference  
with a special gift of \$\_\_\_\_\_ \$15 (\_\_\_\_),  
\$10 (\_\_\_\_). (A box for 5 or group of 8  
reserved tickets sent to each sponsor.)

# Pope Claims He Is God's Spokesman in All Fields

The head of the Roman Catholic Church has been entrusted with "the keeping of the natural law by God's appointment" and is empowered to tell governments and peoples what they must do to obtain God's blessing, Pope Pius XII declared in an address to 900 prelates and theologians on November 2. The address, delivered in connection with a celebration of the "queenship" of the Virgin Mary, contained sharp rebukes to Roman Catholics who have attempted to "share in sacerdotal [priestly] rights" and who "think that the leadership and vigilance of the Church are not to be suffered by one who is grown up."

Speaking in Latin, the aged pontiff assailed the view that political and social problems are not within the special competence of the Church, and said:

"We must take an open and firm stand against errors of this kind. The power of the Church is not bound by limits of 'matters strictly religious' as they say, but by the whole matter of natural law. Its foundations, its interpretation, and its application, so far as moral aspects are concerned, are within the Church's power."

"For keeping of the natural law, by God's appointment, has reference to the road by which man has to approach his supernatural end. But on this road the Church is man's guide and guardian in what concerns his supreme end."

"The apostles observed this in times past, and afterwards, from the earliest centuries, the Church kept to this manner of acting and keeps to it today, not indeed like some private guide or adviser, but by virtue of the Lord's command and authority."

Expounding the Church's claim to unlimited jurisdiction, the Pope observed:

"Indeed, there are problems outside the social field not strictly 'religious'—political problems of concern either to individual nations or to all nations—which belong to the moral order and weigh on conscience and which can, and very often do, hinder attainment of man's last end."

Examples of such political-moral problems, he said, include "the purpose and limits of temporal authority, the relation of the individual to society, and the so-called 'totalitarian state,' whatever be the principle it is based on—complete laicization of the state and public life or complete laicization of schools." Moral relationships binding and ruling the various nations, and war—"its morality, licitness or illicitness when waged as it is today"—were also cited as problems on which the Church is the supreme authority.

## Unquestioning Obedience

Pius XII expressed particular alarm at "noticeable attitudes and tendencies of mind which presume to check and set limits to the power of bishops." Insisting on the complete subjection of the laity, he declared that in the celebration of the Mass, the priest, "putting on the person of Christ . . . alone offers the sacrifice and not the people, nor the clerics, nor even the priests who reverently

assist." The Pope pointed out that on this point he was reiterating what he had said in *Mediator Dei* (Mediator between God and Men), his encyclical of December 1, 1947, in which he had said of laymen that "since in no way do they bear the person of our Divine Redeemer and are not mediators between themselves and God, they cannot in any way share in sacerdotal rights."

Continuing, the Pope made it clear that the authority exercised by the priests was merely delegated from himself, and he warned each celebrant of the Mass to "take care not to add other ceremonies or prayers according to his own mind." Similarly, he told his audience not to tolerate lay tendencies "which are more daring than prudent," and he said that it was essential for the bishops to keep in close contact with the Holy See in order to keep to the straight and narrow path laid out for them by their ruler. "This union," he asserted, "arises not from a kind of desire to centralize and unify everything, but from Divine Right, and by reason of the essential element of the constitution of the Church of Christ."

Ironically enough, the Pope began a statement in another part of his address with an appeal to "common sense and truth," which he said were ignored by those who questioned the Church's authority in political and social affairs. Except for this passage, his entire emphasis had been, not on "common sense and truth," but on blind obedience without regard to reason or reality. ". . . even though to someone certain declarations of the Church may not seem proved by the arguments put forward," he had said, "his obligation to obey still remains." And he had criticized lay Catholics who "are unwilling in their final personal decisions to have any intermediary placed between themselves and God, no matter what his rank or title." The whole tenor of his remarks was reminiscent of the apostolic letter from Pope Leo XIII to Cardinal James Gibbons (*Testem Benevolentiae*, January 22, 1899) in which Leo condemned the "heresies" of Americanism. Not long before that the Vatican had had a good deal of trouble trying to discipline Father Edward McGlynn of New York City, who in the name of "common sense and truth" had sung the superior virtues of public schools as compared with parochial schools, and expressed other "daring" views. Apparently, Pius XII is afraid that the spirit of McGlynn is not yet dead among various laymen and a few priests.

## CHURCH AND STATE

Monthly Organ of  
Protestants and Other Americans United for Separation  
of Church and State  
1633 Massachusetts Ave., N. W., Washington 6, D. C.



gan  
his  
non  
were  
the  
and  
age,  
t on  
on  
to  
h to  
the  
the  
said,  
ins."  
olics  
per-  
rme-  
and  
k or  
marks  
c let-  
dinal  
olen-  
n Leo  
Amer-  
t the  
trou-  
r Ed-  
City,  
sense  
or vir-  
pared  
ressed  
ently,  
rit of  
g var-